THE PACIFIC

VOL. LXIII SAN FRANCISCO AND BERKELEY, CAL. OCTOBER 22, 1913 No. 43

Pac Theo Sem Reading Room

PACIFIC Theological Seminary

THE SECRET.

What selfishness asked for
Was vain:
What came for that asking
Brought pain.

Heaven's manna in keeping
Was spoiled:
All beauty self-seeking
Hath soiled.
* * * *
Gain! None save the giver
Receives.
Yet who that old gospel
Believes?
* * * *
But one way is Godlike,—
To give.
Then pour out thy heart's blood
And live!

—Lucy Larcom.

THE PACIFIC

Established 1851.

Representative of the Congregational Churches of the Pacific Coast. Subscription price, $1.50 per year.

Published weekly by the Publishing Co. of The Pacific, at 447 Minna Street, San Francisco.

(The editor and manager is at 2716 Hillegass Avenue, Berkeley, and prefers to have all letters so addressed.)

Entered as second-class matter January 5, 1909, at the Post Office of San Francisco, Cal., under the Act of March 3, 1879.

W. W. Ferrier - - - - - - - Editor

2716 Hillegass Ave., Berkeley

AT THE GEORGE JUNIOR REPUBLIC.

William Norris Burr.

Five young men from the Y. M. C. A., Pomona College, stopped on their way to the George Junior Republic, located at Chino, last Sunday night, to take in the father of one of them. The "fellows" were out on "deputation work," and the father went along as a silent partner, just to make use of his eyes, not his tongue. And he saw some things he had never seen before.

It was his first visit to a George Junior Republic. A hurried look through various buildings after night just before the "services" did not furnish a sufficient amount of data for an exhaustive article concerning the workings of the Republic, but some of the impressions received may be worth recording.

"There will not be so many 'Citizens' as usual at our services tonight," said the Assistant Superintendent, "because about twenty of them are off for a quiet outing, with the House Mother as chaperone, and they have not returned yet. They went in a hay-wagon, attached to our new traction engine, and they may have had trouble with their drawing-power. They were due some time ago. And the Superintendent has taken a few of the boys over to Pomona to a Christian Endeavor Rally at one of the churches, and that will cut our numbers short at the services here; but there are enough left for a good meeting."

"How many 'Citizens' have you here now?' some one asked.

"Seventy-six, and most of them making good," was the reply. The Assistant Superintendent is an enthusiast who believes that incorrigibles can be transformed into worthy citizens, and who speaks usually of the brighter side, though he has eyes to see the side that does not quite measure up to his hopes.

There were only fifteen "Citizens" at the "sacred services" as the religious meetings are called at the Republic; but it was a meeting that will not soon be forgotten by some who sat in that little room that night.

The opening song service in charge of the Assistant Superintendent was what some would call a "hummer," though it was anything but humming by voices subdued—that singing by the Assistant and his "Citizens." If they are putting as much vim and enthusiasm into all their work at the Republic as they put into that song service, they cannot help accomplishing something worth while. In the absence of the usual organist a son of President Blaisdell, of Pomona College, volunteered his services, and the Sophomore had his hands full trying to keep up with the "Citizens;" but he did it most creditably.

The Assistant made no song selections himself but called on the "Citizens" for their favorits hymns. The "mother hymns" seemed to be special favorites—"Tell Mother I'll be There," "My Mother's Prayer," and others.

A college Senior was the first one of the deputation who was called out for "remarks." He has not been a Senior long enough to have taken on all the traditional "grave and dignified" ways of the higher upper-class men, so he talked in familiar, hearty fashion, and caught and held the attention of the not very thoughtful "Citizens" from start to finish.

"If I should ask you to guess where I was born," he said, "you probably would not hit it at the first guess, nor the second, nor the third; for I suppose I do not look like a Chinaman. But I was born in China. Now, whether that makes me a Chinaman or not you must settle for yourselves. My younger sister, who was also born in China, resents the idea that we are Chinese just because we were born in China. She says, 'We sometimes have some little kittens at our house, and they are usually born out in the barn; but suppose we should some day have kittens born in the oven of our cook-stove, would that make them **biscuits?**' "

And so this son of missionary parents gripped the attention of the little group of unfortunate fellows who had started in the way of the incorrigible before the Republic opened to them; and before they knew it he was pointing them to the Great-Hearted Christ as their Helper along the way of the Clean Life.

As he took his seat the Assistant jumped to his feet and said:

"You are not the only Chinaman here tonight. Here is one of our 'Citizens' who was born in China, too, and lived there fourteen years. You two fellows shake hands before we go on with the meeting."

And out from a corner came a fine-faced young man, eighteen or twenty years old, perhaps; and the two sons of foreign missionary parents, the one a clean, wholesome, earnest-hearted college Senior, the other a boy who had slipped the leash and gone astray, clasped hands.

"I was born in Foochow," said the Senior, "where were you born?"

"In Nanking," replied the "Citizen."

Later when the meeting closed those two boys of missionary parentage had eyes only for each other, and they were allowed to enjoy their quiet conference in a corner undisturbed.

Is someone who is out of sympathy with foreign missions ready to say, "That boy's parents would better be looking after their own children instead of trying to convert Chinamen"?

Possibly, but don't forget the other fellow, who is the representative "missionary boy." It is the delinquent who is the exception.

And parental remissness is not confined to foreign missionaries. If there is one thing more than another that is needed in America today it is a home atmosphere produced by high-minded, Christ-controlled parents, in which the children may grow into the ways of the good and true. And an atmosphere that is charged with nothing finer than Saturday Evening Post ethics is not sufficient to hold the

children to the ways that develop the noblest in human character. There is something of a choicer grade—a subtle, spiritual element that must be breathed in the home if the children are to catch the aspiration to fit themselves for helping to make the world wiser and happier and in the deepest sense richer for their having lived in it.

There are two classes of homes besides the out-and-out slum homes that feed the neurotic in present-day social conditions—the coarse, sloppy home in which parental control is a negligible quantity, and a more refined grade of the same thing in which the ideals are chiefly commercial and social.

A copy of the June number of the "Junior Republic," a monthly journal published and printed by the Citizens of the California George Junior Republic, lies before me, in which I find one page given to "A Word With Parents." This "Word" pictures the coarser home as a feeding-ground for hospitals, asylums, State Schools, etc., and begins with two powerful charges against parental laxity from two of the delinquent boys themselves. Said the first: "My folks got the idea that I wanted to go to the devil, and figured that they couldn't stop me, I guess. Anyway, they gave up trying pretty early in the game." And the second said: "My old man had the idea that a kid ought to sow his wild oats, so he let me go, and the trouble came because he could not stop me when he tried to." And the "Word" closes with this paragraph:

"Maybe your boy is having his fight right now. Are you helping him to win? Or, knowing what a boy must face in this day and age, are you mum? For the sake of purity, of integrity, of all that is sacred, get next to your boy. If he goes wrong let it be said that he slipped in spite of the pathway you showed for his footsteps."

The young people sometimes resent any direct effort to make them "religious," and in many cases they cannot be blamed for that; but there is a way of building up a home atmosphere that is so charged with the spirit and passion of Jesus Christ that the children will take to the finer ways of thought and service as the mechanic takes to the machine shop or the student to his books. There will be exceptions, of course; but the exception does not weigh much as proof-power. A chivalrous, generous, deep-souled parentage carefully building a Christ-charged home atmosphere is essential to conditions that shall make George Junior Republics and all such reform enterprises unnecessary.

Pomona, California.

A LETTER FROM DR. HAGER.

To the Editor of The Pacific:

I notice in your recent article on "Pent-up Fires in China" that you call me a "friend of the Revolutionists," which might be taken to mean that I approve of the recent uprising in China, which is not my view-point at all. As far as I have any interest in Chinese affairs it is that China may become a well-regulated republic that will hold an honored place among the nations of the world, where Christianity is not a mere name as in so many other so-called Christian nations, but a vital fact and an earnest reality. War at its best is always a curse, but I am compelled to admit that the Southern Chinese in the recent uprising had greater grievances than the American Colonists ever had to rise up against George the III, and it may be well to say that the campaign was principally directed against the man who has been re-elected permanent President of China.

What were the grievances? The real grievance was that Yuan Shih Kai not only wished to represent his office, but paid no heed to his cabinet, the National Council, the Provisional Constitution and did what he considered for his own immediate interest by killing every one who opposed him. If he had been a little more conciliatory, he could have easily won over the South, but the assassin's knife is hardly the way to convince the reformers that placed him in the President's chair. Dr. Sun for a whole year did all he could to unite the north and the south, but when the killing of his friends commenced he naturally turned against him. Surely Yuan is a most bloody President. He has even killed some members of Parliament, editors, and even a chief of police of Canton who caused a real social evolution in Canton by freeing some 600 girl slaves, 71 of whom were given in charge of the Presbyterians because they were blind. He who aspires to be a Washington and does not want to be considered a Napoleon, made treaties without asking the consent of the National Parliament, contracted loans against the pronounced wishes of the same body, surrounding himself with more than 20 foreign advisers who are receiving a fat salary, and being afraid of the people he surrounded himself with his best trained troops. And after he had received a part of the loan, mobilized his army in the south and degraded all the southern provincial governors and placed his own men in their places, on the plea that the former were fomenting trouble. When Parliament assembled, finding the National, or people's, party the strongest, he set about to form a new party called the progressive party by buying a number of the members of Parliament. In this way he has also secured his election to the permanent presidency. A missionary from Canton writes that Yuan bought over the soldiers in Canton and hence gained the victory, and it is openly asserted that the reason he subdued the rebellion was because he used money liberally to buy the soldiers and officers of the army which is in accordance with the old Manchu rule. Indeed Yuan is not afraid to do anything to accomplish his purpose, bribing and killing are only different modes of carrying out his schemes for personal aggrandizement, the people's real good is never considered. A native pastor of Hongkong writes that the principal leaders on both sides never had the people's good at heart. He ruled with the hand of a dictator and not as a President should, and strange to say the foreign powers who loaned him the £25,000,000 stood back of him and even applauded his barbaric actions and called him the "strong man" when they had furnished him with the sinews of war. He was even ready and willing to ask the Christians of China to pray for the Chinese Republic on April 27th, when on June 22 he ordered some of his governors to establish Confucianism as the state religion. If it is asked why some of the friends of the south sympathize with the southern leaders, it is enough to say that these same southern reformers who are termed "rebels" helped the missionaries more than Yuan ever did, even if he has been called the "Friend of Missions." One of these men was the Commissioner of Education as well as Dean of Canton Christian College, who abolished the rule that made it compulsory for a student to worship Confucius in the Provincial schools. Prof. Chung, like all the other 65 to 75 per cent of Christian officials of 1912, have been replaced by reactionary men of Yuan's type, while some have even been obliged to flee to save their heads. We are told that results will show that Yuan is the only man that can rule China. Dr. Sun re-

signed in his favor because he thought so at one time, but when he commenced the killing process, he changed his views, and many others, the writer among them, did the same.

These are the results, Mongolia has been practically lost to Russia, while Thibet will no doubt be in the hands of Great Britain with Manchuria to follow under Japanese rule. Indeed, China will do well if she can keep intact the eighteen provinces, whose open ports are already in the hands of foreign powers. In the interior of China robbers and bandits hold their iron and strong hand over the people. Would that the so-called "Strong Man" of the north had directed his efforts against these bandits and foreign aggressors, but no, he wanted to spill the blood of the real republican reformers; that is the great result of his wonderful achievements. In South China many of the Christian chapels are in the hands of robbers. Oh, where is the mighty arm of the "strong man" who calls upon the Christians to pray for him! Alas, he does not exert his strength in that way. The real progress of Christian missions has been retarded when many of us hoped for so much under the new regime. The majority of the Christian Chinese preachers on the Pacific coast as well as their sympathizers will be satisfied, even if none of their number hold office, or are chosen to be an advisor of Yuan Shih Kai, if he will bring peace and prosperity, liberty and justice to the common people of both north and south, and stop this indiscriminate butchering of men and women without trial. And one thing more is essential, and that is to preserve intact to the Chinese, Mongolia, Manchuria and Thibet, and if he does not do that he is not the "strong man" that some people claim he is. Alas, China is being exploited by the so-called peace-loving, Christian nations of the world.

C. R. HAGER

UNIVERSITY OF CALIFORNIA. "MINISTERS' WEEK" AT UNIVERSITY FARM.

The College of Agriculture of the University of California will hold a "Ministers' Week" at the University Farm School at Davis from December 2 to 5 inclusive. Clergymen from all over California have been invited to attend this special four-day conference on problems of country life.

This "Ministers' Week" will start a new force at work in California for the bettering of the rural communities. Such conferences have been especially successful in New York and Massachusetts, where they have become annual features of the rural life movement. This is the first gathering of the kind that has been attempted on the Pacific Coast. The plan was formed in response to a request to President Benj. Ide Wheeler, by a clergyman, that the College of Agriculture conduct some work for rural ministers.

At a recent conference of clergymen, representing various churches prominent in California, it was decided that it would be desirable and feasible for the College of Agriculture to hold a conference at which special problems concerning rural neighborhoods in an economic and sociologic sense could be presented. There will be lectures by experts on various phases of work in agriculture, and at evening sessions prominent rural sociologists will discuss the best means o inaugurating work for the bettering of country life.

It is hoped that by this conference the clergy will become more familiar with the problems of their people, and that by this gathering a new impetus may be given to a bettering and broadening of California rural life.

THE ADDRESS OF THE MODERATOR OF THE NATIONAL COUNCIL OF CONGREGATIONAL CHURCHES GIVEN AT KANSAS CITY, MISSOURI, OCTOBER 22, 1913,

Religion.

The high seriousness of the present religious situation is an occasion not of the despair, but of the confidence of a buoyant and conquering faith. If ever there was an age which could worthily cherish the confidence that God's purposes are ripening fast, it is the present, and if ever the summons was clarion and strident for those who believe in God to throw their self-forgetting strength into the interests of His Kingdom, to wage a most earnest warfare while cherishing a most lively hope, that age is now.

All efforts to install the materialistic idea of the universe fall by their own weight. Every theory of the universe needs a God to make it workable. Mankind is still incurably religious, and the instinct of religion, never more than today, asks its brave questions, claims its uneclipsed hope and initiates its aspiring adventures. The prospects of religion were never finer than today, and apparent perils of the faith, surmounted and overcome, become like mountain tops, which once attained reveal the widening horizons and enlarging vistas.

The very fact, ominous to many, of clouds and darkness round about religion, of challenges, of difficulties, of recessionals, is the chief witness in the case for the vitality of religion today; it is also the prophecy of its vigorous ability to divest itself of outworn garments, liturgical, ecclesiastical and theological, and to clothe itself in the newly woven modern purple as it progresses persistently and inevitably to purer forms of faith and service, as the expression of its divine life.

Catholicism.

The mighty conflict between the principles of ecclesiastical authority and personal freedom waged in the Roman Church today under the name of Modernism, is the distinct testimony of the presence of the great religious spirit rousing itself to new demonstrations of its efficiency in that historic communion, and whatever the outcome of the struggle may be in our own time, however successful the power of the Church may be in repressing the new spirit, still it is certain as that the day follows the night, that the contest will go on inspired by the spirit of free and unfetted religion to a victorious consummation.

Protestantism.

In Protestantism the new religious renaissance is revealed in the recognition of the value of new truth coming from any quarter of the growing intelligence of the age in the new feeling for Christ; in the new attitude toward humanity; in the new missionary fervor, the new faith in the possibility of the reunion of Christendom; and the new adaptation of yesterday's organizations to the patent needs and beckoning opportunities of today. The press, the platform, the pulpit, the executive boards, the National religious assemblies, the surprising benevolent undertakings, all reveal the presence, the push, and the power in our modern life, of that mighty and precious influence which we describe as the life of God in the soul of a man.

The grave problems which in America are ours, of population multiplying with unprecendented rapidity, of diverse races to be assimilated, of the growth of wealth congested in the hands of the relatively few, of the careless abandon of comfort and luxury, of the demand for loyalty, all these by the very fact of their increasing pressure upon

the conscience of the people at large, are the proofs declarative of the impulse of a great spirit among us, making all things new, turning and overturning speeding the world to hitherto unreached goals, and inspiring men to hitherto unrealized achievements. The contemplation of our age. the painstaking examination of its mighty undergirders as well as the passing in review its manifold surfaces, is for an earnest soul an exercise of faith and a reassuring confidence in the energizing presence of that religious spirit which holds the key to the interpretation of yesterday's trust, and which affords the prophecy of today's fruition.

Congregationalism.

Congregationalism as an integral part of American Protestantism is not immune to these influences. She shares with her sister denominations both the hopes and the fears of the challenging days and holding her historic possessions in the full light of the modern situation, asks for such interpretation of their significance, and such appropriation of their power, as may afford to her, full opportunity in ministering most effectively to the present situation.

There is no braver word from the lip of our forefathers cherished by ourselves today, than their expressed purpose to walk in all the ways of the Lord, known and to be known. In honoring their past, they were careful to provide for their future, because they believed in the future.

It is therefore the part of their loyal children to provide for the future as well as to defend the past. The task of Congregationalism today is the task of adjustment in the interests of efficiency and her institutions her intellectual affirmations, and her personal aspirations, must all of them answer to the searching cross questioning of our own age at the point of modernity and of efficiency.

It is sometimes intimated that our supreme denominational need is a spiritual need; that we should give ourselves to prayer and the Ministry of the Word. Permit me to affirm that putting our denomination in effective play through her readjusted institutions is just as much a spiritual task as prayer and preaching. It is both effectual prayer and convincing preaching. Our pilgrim fathers were just as spiritually employed when they were sailing the Mayflower over the wrinkled and white-capped billows, as when they assembled in the cabin and drew up a solemn compact. It is still true that to labor is to pray, and the patient perplexing task of adjusting our denomination to her present opportunity is an undertaking, the spiritual content of which is neither meagre, nor inconsequential; the attitude toward this task is an expression of the spiritual life of Congregationalism; as significant and as impressive as that other exhibit precious beyond words in its relation, through psalms and hymns and spiritual songs.

Nor are we to be deterred because of the fear that such adjustment will throw our denominational interests into the hands of ecclesiastical politicans. The politician in Congregationalism is usually a short lived individual. He is like the grass; in the morning flourishing and growing up; in the evening, cut down and withering. Politicians in Congregationalism find their level more rapidly than in most other politics and so soon as the denomination discerns the traces of politicial manipulation, it has its effective method of handling the situation. It is probably true that every venture or refinement has for its attendant a new risk, and that under a new adjustment of our denominational life, there might be an opening here and there for the juggling of the politician which has hitherto been closed, but a new adjustment will mean a resurgence of our denominational spirit which will be distinctly unfavorable to politicans who thrive upon apathy and indifference. Congregationalism is so inevitably an opportunity for service that it easily distinguishes the self serving man, and when once its eyes is fixed upon him, its withering glance smites his courage and dissipates his strength.

Nor once again are we to be deterred because of the challenge that an effective Congregationalism means an abandoned principle. The autonomy of the local church is and will always be, the slogan of our American Congregationalism. Every local church, free and independent in its pulpit and in its pew is a law unto itself; cordially conceding all this, it still remains true that there is no reason why the autonomy of the local church should destroy the Congregational denomination. The principle of the fellowship of the churches is just as truly Congregational as the other. They are the foci of our Congregational ellipse and at the present time it is the implications of the fellowship of our churches which are demanding public attention. It is a curious fact, that at the present time, the number of our Congregational churches feeling the urgencies of the implications of fellowship, is very much more numerous than the number of those who find themselves at liberty to glory in independence. It is true that we have a very few churches in our fellowship which are so strong, because of their possession of financial legacies, or because of the ability of the Minister, or the prestige of the constituency, that the rising Congregational demand for fellowship meets an indifferent reception. They do not fail to appreciate the need of other churches. Nevertheless, we are members one of another. No church for long, can live unto itself, and the principle of the autonomy of the local church unregulated by that of the fellowship of the churches, is an overdone principle, a result of which is inevitably weakness and inefficiency.

Institutions.

The origins of our Congregational institutions both denominational and missionary, have interesting suggestions for the painstaking observer. They did not spring to life full armed, but were devised to meet apparent necessities. Congregationalism never hesitated to match a necessity with an efficiency. In this way we have provided ourselves with conferences, associations, and National councils. In this way, we have established societies for the prosecution of Home and Foreign missions. In this way we have approved an apportionment plan for raising our benevolent funds. In this way, it is to be hoped, we shall at this council, find ourselves inclined to meet new occasions with new efficiencies; up to date as in various ways Congregationalism has appropriated new methods according to her needs, the privilege of the autonomy of the local church has continued dominant; not in the least degree has it been invalidated; nor is there any spirit or purpose to undermine this firm foundation. The adjustment of a principle, so far from being an abandonment, is the accentuation of it.

The patent fact is, that today our denominational opportunity is beyond the capacity of our present plant. The amazing growth of our country since the Civil war, multiplying our population more than threefold, the development of our own constituency and the imperative summons for enlarging our sphere of influence, put us squarely in presence of an alternative; either we must advance denominationally, or abandon hope of increasing influence in the

religious history of America. There is no escape. It is efficiency or exit, for Congregationalism.

The Past's blood rushed keys will not turn in the lock of the present or of the future. Business men are finding out today that the rule of thumb method must be exchanged for scientific efficiency; when the exchange is declined, the inevitable follows. Our Congregational institutions represent the rule of thumb method. We do not disdain them any more than we disdain the commercial method of half a century ago, but Congregationalism is as impotent as commerce to prevent the shrivelling of influence, and the decline of power, if efficiency be denied. A Knight of the Middle Ages was an imposing spectacle and no mean fighter, but a modern man without armor, and with a repeating rifle, while not so imposing in appearance, is a hundred fold more effective.

Let us not deceive ourselves with the idea that our institutions are getting on pretty well as it is; that notion makes our task too easy, too soft, too smug. We suffer today, some of our organizations very seriously, because of the ill adaptation of the organization to the opportunity. Our secretaries feel this; noble men with singleness of purpose and consecration of life, they were not so many years ago, honored among us as our most representative characters; today, they find it increasingly difficult to secure a welcome to our churches, and the deference and respect of yesterday, is not infrequently exchanged for mere tolerance today.

The directors of our societies feel it. The constituency is less stable, more fickle. A multiplicity of appeals become competitors for benevolence and veins of loyalty hitherto depended upon seem to have become worked out.

Churches feel it, for in the present situation of the modern church, the disposition of the multitude of appeals which are both proper and worthy, is one of the most perplexing problems. All these things indicate the necessity of a new adjustment of our denominational institutions, our denominational life in the light of our modern situation.

Nor do our organizations today make adequate room for the new responsibilities resting upon the religious world, to bear our proportion share in which is the worthy aspiration of every loyal Congregational. Social Christianity, federative work among churches, international peace, the reunion of Christendom, these are hardly recognized today: certainly not adequately in our Congregational organization.

The broader day into which irresistibly the church of the living God sweeps, will have little sympathy for the surprising wastes, the clumsy and bungling methods which characterize so many of the activities of the church. The hopefulness of the modern situation is the knowledge of existing conditions, and the opportunity of readjustment. Have we the spirit the venture, and the courage, to readjust in the interests of practical efficiency? This is a great essential spiritual task of Congregationalsm today.

Intelligence.

The intellectual relationship of Congregationalism has always been high, dignified, brave and commanding. What it has meant to us is that our first Minister, Rev. John Robinson was competent to fill a commanding position in the University at Leyden, cherishing and proclaiming his faith that God had more light to break out of His Holy Word; what it has meant to us that the most significant thing in the Mayflower was not the cradles, the arm chairs, which are so generously in evidence today, but William Brewster's simple library of four hundred volumes; what it has meant to us that we cherish the Mathers, Edwards, Emmons, Bushnells, the Beechers, as our spiritual forbears, cannot be estimated. We live with power because our history has been one of intellectual breadth and depth. Fortunate indeed have we been in avoiding the requisition denominationally, of formal assent to any creed, while insisting upon our deep spiritual fellowship with those great truths which are implicit in the idea of God in His world, of Christ in His saving power of the Kingdom of God; of the Bible as the record of the revelation of God's eternal love for men, of the true brotherhood of humanity, and of the glorious hope of Immortality. Amid the changes of thought which have characterized the fleeting years, these principles have been our own. Congregationalism in her best estate has always been the scholar's friend.

Every intelligent man knows the changed point of view regarding knowledge of the recent years. The scientific spirit has greatly enlarged the area of our religious facts. The historical spirit has set in new relationships the facts which were ours in the world of yesterday while the modern study of the Bible has given the Book of the Ages, a new and firmer setting in the heart of the living present. Whether one welcomes these changes or not, they are here and Congregationalism has no more outstanding obligation today, than to define her attitude toward modern truth with sympathy and with courage. There is a conservatism which is to be respected. It is in form intelligent, but reluctant. It insists that positions shall be fully earned before they are generally allowed. Such conservatism has always been of real assistance. Every chariot, even the chariot of the Lord, needs brakes, but there is a conservatism which is reactionary, obscurantist, prides itself about not changing its mind and holding fast positions of yesterday, despite the assured conclusions of the intelligence of today, and that kind of conservatism is as uncongregational as it is unavailing. Congregationalism is closely allied with scholarship. The foremost place which we occupy regarding religious education is the testimony.

Our fellowship is a palace of freedom for seekers after the truth. Our institutions for colleges and for seminaries are the continuing testimony of our fearlessness of advancing truth and of our faith in that knowledge which grows from more to more. The volumes given to the world every year by our fellow Congregationalists are the patent evidence to the world of our continuing purposes of growth with growing intelligence. It is the elevation and comprehensiveness of our intelligence which is no small part of our denominational prestige and fruition.

The present religious situation affords the finest opportunity for the ministry of this entrusted gift. If it be said that theology is no longer interesting in these practical days, the rejoinder must be speedily affirmed that the interest in theology must be revived, for though ours is a practical age, it is an age in which other departments of life are eagerly giving, often to the surprise of the world, reasons for the faith that is in them, and surely religion cannot for long be content with uninterpreted services. The meaning of Christ for the world of the present day, depends upon the meaning of Christ for those who love Him, and no zeal however flaming, can be for long, an adequate substitute

for a most modern and intelligent answer to that burning question which every age asks and answers for itself. What think ye of Christ? We are distinctly aware today of that propositional wisdom which walled Christ around within metaphysical logomachies and theological presuppositions, as contrasted with that experimental wisdom which sees Him in the fellowship of a great personal love and of a royal personal service. It is part of the royalty of that personal service to so define and delineate the new feeling for Christ in such fashion, that we may reasonably declare,

"I say the acknowledgement of God in Christ
Solves for thee all questions in the world and out of it."

A thorough going loyalty to the new set things of the old truth; to the old faith in the new light, is at once our responsibility and our opportunity. This trained intelligence and comprehensive judgment must be fearlessly and faithfully applied to all our modern religious undertakings asking for our sympathy and for our support.

Ministry.

Congregationalism has few more serious concerns than those which gather about her Ministry. In our inability to supply our churches with men trained in our own seminaries and beneath our Christian ideals, we are supplying some of our churches with men, whose devotion and piety are worthy of all commendation, but whose lack of thorugh training makes the safe guarding of our high ideals of Christian duty and privilege difficult if not problematical.

In our need of men we reach into other Christian fellowships and receive men who have been trained in other communions.

Many of these men are most valuable additions to our ranks. They are welcomed most cordially, because they join with us and become one with us in our spirit and purpose. Others, unfortunately, find it difficult to assimilate our ideals and methods, with the result that our associated work is hindered by their presence in our churches. In some manner the denominational responsibility of men in Congregational pulpits must be accentuated.

The method of securing Ministers for vacant pastorates, has little to commend it. A serious reflection on the working of our polity today is, that a man who by his fidelity and growth becomes worthy of a field of wider influence has no sort of assurance that he will be recognized. Men from other denominations, from other countries, are installed repeatedly over churches, which if there were any kind of recognition of ability, consecration and service of men who are our own product, would honor themselves and worthy men by making them their Ministers.

Brethren, we need in Congregationalism a new respect for, and loyalty to, our Ministers.

It need hardly be said that the pitifully small average salary which a Congregational Minister receives, makes the living conditions of many not only humble, which is to be expected, but cruelly and persistently unrighteous. All the indignation which it is proper for a Christian to entertain, is easily roused, when one comes to an intimate knowledge of the Ministerial situation as it can be shown to exist, not in isolated instances, but more generally for those who are uninformed, imagine.

The movement which this Council will make, for an honorable recognition of the dignity of Ministerial service, and a reasonable provision for the Minister's temporal needs, is one which ought to rouse our, in this respect, somnolent Congregationalism, to prompt, determined, and effective action.

Too long has it been true, as in the days of old, that there was in the City "a poor wise man and he by his wisdom delivered the City; yet no one remembered that same poor man."

The Ministry has a just, and long standing claim for sympathetic Congregational attention.

Evangelism.

We are confronted with the problem of Evangelism and our co-operation is continually asked for all forms and kinds of religious activity. There is the mechanical Evangelism, relying upon pious tricks as worthy conservators of the works of God. There is blatant Evangelism, relying upon coarseness of speech, vulgarity of manner, horse play and the caricaturing of religious lives, as methods of collecting crowds and opening to immortal souls the gates of the Kingdom of God. These are extensively advertised and often one's personal allegiance to Christ, is in the esteem of some, conditional upon his fellowshiping and pushing these religious undertakings.

It is a patent fact that the good sense of the world turns today from that so-called Evangelism which works from the outside in, from the spectacular to the supposedly spiritual, which begins with the presence of the advance agent announcing financial terms upon which spiritual blessings may be vouchsafed, and continues by opening executive offices, advertising in most flamboyant manner, conducting banquets at two dollars a plate for the workers, supplying energetic press agents to regale the public with melodramatic stories which too often give the simple truth an attack of chills and fever; This Evangelism includes leaders of the Ministry of song, who drag the sacredness of the worship of praise into the slum of vulgar, vaudeville emotionalism; who make horse play a modern synonym for hosanna, and who regard the presence of a crowd as the demonstration of a mighty overturning of a community in the interests ot righteousness. For this type of Evangelism, Congregationalism can have little sympathy, and with it, less participation. Do we then cease to have sympathy with eager earnestness and with devoted consecration for the salvation of the world? A thousand times "NO." Ours is the Evangelism based on the principle of length of days, of leaven hidden in the meal, of first the blade, then the ear, then the full corn in the ear; of laboring faithfully and waiting patiently; of finding the whole man; of relying on a long hard fought campaign, rather than upon a brilliant skirmish, or a spectacular battle; of announcing the truth, the whole truth, as it is in Jesus; of cultivating reverence and godly fear; of preaching as living men to living men; of organizing the church; of winning the confidence of society by our sympathy, sincerity, and service; of dignifying Evangelism till it be recognized as the great and abiding business of the Church and her Ministry, rather than the occasional eruption of a passing enthusiasm stimulated and exploited by clever tricks and pious persiflage. The chance for brave, decisive leadership in this, which Henry Drummond called felicitously, the new Evangelism, is today enlisting the discriminating and devoted loyalty of many of our own Congregatonalists who know and teach that the Kingdom of God is not hysteria, or cheapness of any kind, but righteousness, joy and peace in the Holy Ghost.

Missions.

The recent world conference of missions in Edinburgh marked the beginning of a new era in missionary venture and conquest. Probably no meeting in modern times has so arrested the serious attention of the world; never before was the missionary responsibility, or problem, or hope, so particularly delineated, and so convincingly set in array. The challenge of the majestic opportunity which has been placed within the abilty of Christ's disciples by the new possibilities of intercommunication between the nations of the earth, by the crumbling of some old faiths, and by the reinvigoration of others, fairly dazzles the bewildered gaze of the disciple of His Lord. Our own beloved American Board has responded to the impulse of the new day, broadening its work and accentuating its appeal. Our denomination too, has responded with money and with men, but still fields white for the harvest, await the reaper's toil because of the insufficiency of support. Not yet, has our denomination responded at the point of adequate sacrifice to the new missionary appeal. Not yet have we accepted our full share of the responsibility which is ours, for the inbringing of the Kingdom of God. We can only hope to be worthy of the fullness of the blessing of God, as we ourselves offer in the interests of Christ's conquest the overflowing cup of most enthusiastic devotion and sacrifice.

But this stimulus for the work of the world inevitably directs attention to those homeland societies whose business it is to build and equip our churches and conduct our work in such fashion that these world inclusive endeavors may become possible. The American Board let i frankly said, is far and away our best organized, equipped and conducted religious institution. A most casual visit among our churches will reveal this simple and grateful fact, but side by side with it, is the other fact, equally patent to the observing eye, of the absolute necessity of most earnest attention to the rehabiliation of our homeland societies, that we may save America to save the world.

The work of the American Board should be decreased, not one whit; it should be, must be, steadily and constantly enlarged; but this enlarging depends upon such readjustment of our homeland societies as shall put them in most efficient relationships of fellowship and of co-operation. The passion for the church at home is the power of the church abroad.

It is here that the high seriousness and grave responsibility of this Council are most impressingly in evidence. It is here that the summons is most imperative, to initiate such reconstructions as shall put our homeland work into most compelling shape in order that through a redeemed country, we may more effectively minister to a redeemed world.

The Social Question.

The growth of our country in recent years in population, wealth, comfort and poverty, has brought us face to face with situations, opportunities and problems, which are both new and menacing. However faithful the Church may have been in her ministries of yesterday, she is confronted with new demands for the exercise of her sympathy and from different directions. So slow has been her response, that an impression has gained a most undesirable headway that she has little interest in the new situation, and no particular ministry for it. It is on this account, that one hears the declarations of the impotence and moribund nature of the church sometimes mingled with words of stinging bitterness and of unalloyed hatred. If the Church has no ministry for suffering humanity under new conditions, no clarion message of rugged honesty, no ethical demand for straight righteousness between man, no condemnation direct and unapologizing for pious hypocrites, no summons to the practice of the law of love in the gainful occupations of the world; no sense of the indignity of city slums; no appreciation of the value of the personality of every last one of the submerged tenth; no commendation for the rehabilitation of human society, through laws and through endeavors which represent the intelligent, the humanitarian and the scientific advances of the age; if the Church has no sympathy to extend, and no services to offer, in these comparatively new fields of human necessity and want, then the Church is moribund; then the Church is an unfaithful custodian of the Christ who lived and died for every man, and who had not in mind the crowned heads, or the favored communities alone, when He declared "ye are of more value than many sparrows." The very fact that so many church members are finding their opportunity for practical service in settlement houses, bureaus of charities, tenement house commissions, board of arbitration and the like, is the testimony of the sense of a relationship to humanity significant and serviceful, but the appalling need set over against the meagre ministry, is an appeal pathetic and irresistible, for a new recognition on the part of the Church of the situation as it exists in America today, and of our high and sacred privilege with relation to it. You cannot have aristocratic churches, Christlike and vital, in the midst of democratic surroundings. The towel and the basin are the real symbol of the Church of Jesus Christ. The cross is the only sign by which, and through which, the Church shall conquer.

Church Unity.

The great wide spreading and inspiring movement toward the reunion of Christendom cannot be lightly esteemed in our Congregational enterprise today. Pledged to it by our own history, by resolution upon resolution in the annals of our representative assemblies, and by our loyalty to our own Master, we stand today in the forefront of those Christian bodies, practically interested in the death of schism and the life of a united brotherhood in the one Church of Christ. The federation of the Christian churches of America is an augury of the favorable interest of the Churches in this great enterprise, and should receive the recognition and the sympathetic fellowship of our body, but at its best, it is a means to an end, and the ideal of Jesus that His disciples should be one, should never be permitted to be in eclipse among the faithful. Our faith will sometime be equal to our Master's prayer, and sooner perhaps than some of us think the way will be found for the answer to that prayer "on earth as it is in Heaven."

Conclusion.

A sketch like this of the place of a historic fellowship in the turbid and baffling life of the present, suggests the ancient question "who is sufficient for these things?" The answer presses hard the question. "Those are sufficient who still cherish and display the ageless spirit of Jesus Christ."

The appeal is to be taken from the spirit of the time to

the deeper spirit of the age. Congregationalism is an experiment in character beneath the ideals and within the fellowship of Jesus Christ. One cannot regard the life of our denomination without a mighty impression of the character and caliber of the men who have molded its wide spreading influence. The intelligence, the comprehensiveness, the loyalty, the adventure, the sacrifice, the love, the service of these men, stamps upon them through their discipleship, the spirit of the Master.

"They found God going along with them." "They trusted in God and quieted their spirits;" these are the testimonies to the royalty of these men. They were adequate, and that which made them adequate, will make us adequate too. To be nobly intelligent in an age unattracted by the knowledge of the higher things; to be sacrificial in an age which is mild eyed toward comfort and luxury; to be willing to be poor, thus making many rich; to live in straight, determined man fashion, the Gospel of the God; to serve with unfailing sympathy; to love with uninterrupted devotion; to live above the world, while living in it; to believe in the best things, to work for the best things, to fight for the best things. To cherish the indwelling spirit, this is the way to meet the exigencies of the present occasion, and to make way for the coming of the King in His Glory. Character, high, brave, Christian character, is at once the secret of the need, and the solvent of the problems of our modern life. Congregationalism will grow as her manhood grows. Little men will accomplish little things. Tall, suncrowned, Christ devoted men, will expect great things from God; they will attempt great things for God; they will arrive. Increasing loyalty to Jesus Christ and unswerving devotion to the interests of His blessed Kingdom, is alike the appeal and the aspiration of modern Congregationalism. Her purpose is service; her passion, that Christ may be all and in all.

NEHEMIAH BOYNTON.

A NOTEWORTHY UTTERANCE ON EVANGELISM.

The Report of The National Council Evangelistic Committee.

This committee consisted of the following named persons: Revs. George L. Cady, Ernest B. Allen, A. Z. Conrad, J. Hill, N. P. McQuarrie, G. G. Atkins, H. C. Meserve, J. S. Penman and Mr. Fred B. Smith. It reported as follows:

"It may be frankly stated at the outset that in no field of church work are the average pastor and layman more perplexed than in the field of evangelism. This is due undoubtedly to the lack of definition, or rather, perhaps, to the readjustment of the definition to a radically changed mind on the whole subject. Whatever may be one's estimate of the change through which we are passing, the change is here and it must be faced. The old kind of evangelism is either passing or suffering a serious eclipse. To some it is an evidence of the decay of faith—to others it is merely a changed form, while the essence is still with us. Many of our ministers and pastors feel reluctant to enter into co-operation with the mass-revival. Many of our leaders are expressing their doubt of the permanent value of such revival meetings.

"There are two very apparent reasons for this: First, the mission of the church has become more socialized. The church has seen her mission as not to the individual alone but to the whole social life. It has begun to see that while its business is to seek and save the lost woman and restore her to life, yet if it will deal at all with the problem, it must go back into the causes economic and moral which push so many thousands of them into the stream. The church knows that her business is to save the boys and girls, but she also realizes that it is folly to play the uneven game of trying to rescue a few children for the kingdom of God in heaven while the kingdom of anti-Christ on earth saps their lives in mill and tenement. The mission of the church is to the whole of life. Everywhere are public wrongs and social injustices which vitally affect the soul welfare of the very men and women and boys and girls we would save, and if the church is to save men at all it must go back into the causes which unsave them. Most ministers have seen that it is not optional with them whether or not they will enter this social field—the very logic of their work compels them to enter and take part in which large numbers of their people are enlisted and on which hangs not only their material but spiritual welfare as well. Neither men nor organizations are always able to keep their perfect balance when feeling runs high and the emphasis is being laid on any one phase of human activity, and it is not surprising that this socializing of the mission of the church should have eclipsed its misson to the individual. The church will never again be as blind to its social mission as it has been in the past, but the time now is when in every pulpit and every classroom the call to the neglected field of the individual must be heard. In this industrial and social strife which now absorbs so much of our energies and time, we may well cry out with Stonewall Jackson in the terrible war of which he was so much a part, 'O God, bring quick victory to one army or the other. O God, settle this cruel warfare and send us back to our homes, to our God-given purpose of winning men to Jesus Christ.' And Jesus was right when he saw that the shortest route to the regenerated society is through the regenerated individual.

"The second reason for the distrust of the revival is the modern commercializing of evangelism. When one remembers the spirit of sacrifice of Mr. Moody, and how continually he refused to profit by his success, but turned every dollar back into the work of the Master, and refused to employ the modern method of raising collections, and then compares the modern revivalist leaving the city with his private pocket well crowded with cash—one feels that evangelism has fallen on different if not evil days. We do not mean to include all in this indictment—there are many faithful and true. The proposition was made to your committee to employ evangelists, but we have felt that we could not send men out unless their salaries could be guaranteed and the opportunity for commercialism removed, but the guarantee funds were not in hand. Your committee feels that it cannot condemn in too strong terms the spirit of money making wherever it has crept into modern evangelism.

"A great cause is at stake—a cause which from Pentecost to Moody has been the means of winning millions to Christ, and which we believe will again come to its own rightful divine mission.

"But, whatever may be the reason for this distrust,

there can be no doubt of the great and pressing need of greater evangelism in our Congregational churches."

A statistical table at this point in the report showed 1,822 of the Congregational churches had not in the year 1911 received any additions to membership on confession. In Northern California 28 churches or 21 per cent of the whole number had not received any on confession. In Southern California the number was 14 or 13 per cent of the whole number

In Washington 38 churches had no additions on confession. This was 21 per cent.

In Oregon the per cent was 35. In Idaho it was 29.

In Wisconsin the per cent was 44, the number of churches with no additions on confession being 117.

In Vermont the percentage was 48. In New Hampshire 51. In Nebraska 42.

Analyzing the statistics from Massachusetts, the report continued:

"In the state of Massachusetts we found that 209 churches had no additions on confession of faith. These churches had 11,233 resident members and there was at hand a fruitful field of 16,209 Sunday-school members. In addition, we found 53 churches each of which had only one addition on confession. These 53 churches had an aggregate membership of 5,998 and in their Sunday-school 8,033 and on the average not over 30 per cent of these were in the church. Nothing but lack of evangelical zeal, lax and indifferent leadership, and utterly careless Christian stewardship can account for 17,231 church members bringing only 53 into the church on confession when there were 24,322 Sunday-shool members at hand.

"We have secured surveys from most of the states. We find that many states have no evangelistic committees, while most of the state programs find a large place for the subject before their annual conventions. Recent reports seem to indicate a decided improvement. Ohio reports large accessions due to the special work of Mr. Sunday and Mr. Lyons. Most reports show a quickened sense of the opportunity for evangelism through the regular organizations of the church. Some show a most encouraging advance over other years. In the state of Masschusetts we find that only 170 churches report no additions on confession of faith in 1912, the lowest for the last ten years, the number having reached as high as 209 in 1911. The total number added on confession was 3,951, a number not exceeded but four times in twenty-eight years. This has been true in the face of a decrease of 1,140 in the Sunday-school enrollment and of 640 in the Christian Endeavor.

'During the period of your committee's work we have witnessed the movement known as the Men and Religion Forward Movement,—a movement in which members of your commiittee took prominent parts. Whatever may be said about the movement itself, it must not be overlooked that no such organized and incisive emphasis upon the work of men for men can fail to produce great results in the church. We have no doubt that the additions to many of the churches are an expression of this result. Men have been revived and have received a quickened sense of responsibility which is needed more than anything else today in our churches.

"During the past three years we have seen added emphasis placed on the evangelism through the educational work of the church. The Pilgrim Press has issued a number of splendid pamphlets on the subject which are available for the use of our churches and ought to be in the hands of every pastor and every Sunday-school teacher in our country. It is significant of the trend of our modern religious thought that our publication society should have put before us so many significant messages on the evangelistic opportunity of the Sunday-schools.

Your committee, in reviewing the work of the years and scrutinizing the work of this committee, finds itself in the midst of many questions. The work of the committee ought to be more clearly defined. If its duty is really to enter into the work of furthering evangelistic meetings and sending out evangelists, then some provision should be made for its work by the National Council, or it ought to merge with some other organization which can finance it. Your committee sent out many letters to the leading churches for funds to carry on its work. The response furnished us enough for the simple clerical work we have found necessary. We could undertake no forward work, nor could we even send out such helpful literature as the Presbyterian Board has done to its ministry and churches. If a committee on any subject is worth appointing by the Council, it is worth furnishing enough money by the Council to defray at least its necessary working expenses. Perhaps the work of this committee ought to be merged with either the Home Missionary Society or the National Brotherhood. We would recommend to the Council that the matter be taken under immediate advisement.

The things which your committee have not done are innumerable. The things your committee desired to do but found itself unable to do for lack of funds are also innumerable, but a few things we have tried to do. We have tried to have the work of evangelism presented in every state program through the years. We have had printed a series of articles in our denominational papers on different phases of evangelistic work. Conferences have been held in different places upon this subject.

We rejoice in all the upward movements of the Spirit of God in Social Welfare and for the quickened consciences of men in human need, and for the revival of political morality and the uplift of statesmanship from a monetary to a humanitarian and even spiritual plane, but we must never forget that all social welfare must ultimately depend on the regenerated individual. There is no hope of any permanent solution of our problems in mere legislation,—the only hope is in the Spirit of God moving men to repent and become sons of God. The kingdom of God on earth will come just as fast as men become the sons of God, and the Church through evangelism is the only agency so far devised for doing this work. Let it be done by personal contact; let it be done by educational labors through the already established organizations of the church; let it be done by the divine relationship established between pastor and people; or let it be done by the specially trained evangelist endowed by a special outpouring of the spirit of God, —we only pray that it may be done, and the churches may be quickened to a realization of their supreme mission,—the saving of souls."

MUNICIPAL MARKETS CUT COST OF LIVING.

That the establishment of municipal markets is bringing down the cost of living in many California towns and yet greatly increasing the farmer's profits is declared in the October number of the University of California Journal of Agriculture.

All over the State, says S. B. Mosher, the writer of the

article, there is agitation for the establishment of municipal markets. From Sacramento to San Diego the plan is being tried. Los Angeles, for example, already has seven city markets in operation and others planned. The farmer has been surprised and delighted to find that it takes him little if any more time to sell his produce in the free retail market than to the wholesalers, and yet he receives a much higher price. Furthermore, Los Angeles consumers say they save often as much as 50 per cent in cost by going to the city market, and besides can assure themselves that what they buy is fresh and good.

According to New York market reports for 1912, as quoted by the Journal, the producer received $17,000,000 for eggs while the New York consumer paid $28,000,000; for onions the producer received $812,000 while the consumer paid $8,000,000; for potatoes the producer received $8,347,000 while the New York consumer is declared to have paid $60,000,000. It is estimated that for the whole 1912 crop produced in the United States the farmer received six billion dollars and the distributor seven billion dollars.

The United States Department of Agriculture has planned the establishment of a Division of Markets to help reduce the cost of distributing farm products. It is proposed by the government to establish free bureaus of information in the larger cities and at the principal centers of trade, to inform the farmers concerning market conditions in localities most convenient to them, and to notify producers as to the crops which will yield the greatest profits. Already information concerning market conditions is being furnished to tobacco and cotton growers. This government work will, it is hoped, prevent waste of produce when there is demand for it by the public, and remedy such conditions as those of last year when one of the largest apple crops in the history of the country was harvested, when the American grower received as little as 40c a box and out of that had to pay for picking, wrapping, and packing; while, nevertheless, in the larger eastern cities the consumer was paying five cents apiece for apples.

The municipal market is said to be easily made self-supporting, even when the charge made to the farmer for using its facilities is nominal. Last year the Boston municipal market reported a profit of $60,000, that of New Orleans $78,000, that of Baltimore $50,000, and that of Indianapolis $17,220.

One of the most valuable features of the Los Angeles Municipal market system is that all produce is carefully inspected for evidence of insect attack or fungus growth; in other words, fruit from orchards which have not been properly sprayed cannot be sold. This is a very effective method of inducing the horticulturalist to take those precautions which his neighbors have the right to demand, since one unsprayed orchard may prove a source of infection to the whole surrounding region.

NOTES AND PERSONALS.

Bethany Church is organizing a Dunamus Club and are going to use the Mission Church basement for gymnasium classes.

The work goes finely at the Richmond Church. The Dunamus Club promises to be popular with the young men and boys and all lines of work are looking well.

Next Sunday evening Dr. Aked will begin a series of four special sermons on "The Moral Value of Shakespeare's Greatest Plays." Next Sunday the subject is "Julius Caesar."

A baby boy has come to the family of Rev. and Mrs. Herbert A. Jump. Lawrence Atchinson Jump was born as a native son in Oakland on October 17th. A few days later the father started east to attend the National Council.

The First Congregational Church of Berkeley has asked the Rev. Dr. Brooks to conduct both the Sunday morning and the Sunday evening preaching service for a few weeks. The attendance and interest at the Sunday evening service have been very encouraging.

The Rev. Dr. J. H. Chamberlain, who has been ill and laid aside from all work and activity for several years passed into the other life last week from his home in Berkeley. He was glad to go, wondering often of late why he lingered in his disabled and suffering condition.

At the Ministers' meeting last Monday morning Dr. Aked gave a splendid address on "The Proposed Congregational Creed." The speaker saw no special need for a creed at all but thought if we must have a creed that the one proposed by the Committee of Nineteen was admirable, both in what it says and what it does not state; thought it covered the ground both for those who could be satisfied with little or no creed and also for those who desired a more elaborate statement as the latter could enlarge to their heart's content and still keep to the creed under consideration. A vote of thanks was passed by the meeting.

Rev. Geo. Laughton preached for the last Sunday on the 19th before sailing for Hilo. There were good congregations morning and evening and Mr. Laughton was at his best. At the Sunday School session Mrs. Corbin played a violin solo and the school presented Mr. and Mrs. Laughton with a purse of silver. Mr. Laughton had the Christian Endeavor meeting and the young people gave him a beautiful silk umbrella. The Ladies Aid Society gave Mrs. Laughton an embroidered center piece and Mr. Laughton's Bible class gave him a cut glass fern dish. The Mission people are genuinely sorry to part with Mr. and Mrs. Laughton and Elizabeth, and at present it looks as though the Mission Church will have a hard time, now it has lost its brilliant leader. But we look to the Great Head of the Church to lead us on to useful service in the future. The Pacific joins the Mission Church in wishing Mr. Laughton and his family a pleasant voyage and a happy and successful pastorate in Hilo.

THE REV. HERBERT A. JUMP CALLED TO REDLANDS.

The many friends of the Rev. Herbert A. Jump will be glad to learn that he is not to leave California just yet, but will go to Redlands for at least a year, a hearty and unanimous call having been extended him by the First Congregational Church of that city. Since he came to California about two years ago Mr. Jump has been called south to speak on several occasions and has so gotten into the affections of Southern California Congregationalists that they are loath to let him go back East. They, along with people all over the Coast, feel that the far west needs him, and are hoping that his tarrying here another year will result in making him one of our permanent workers. Mr. Jump will commence his pastorate at Redlands the first Sunday in December.

Among the Churches.

THE NORTH CONGREGATIONAL CHURCH, PASADENA.

The North Congregational Church of Pasadena announces in an attractive little folder to the people of that part of the city that it aims to be alive to truth and service and to grow in efficiency.

Mr. Morrison, the pastor, announces on this card a series of sermons on "Christianity and Modern Thought" with topics as follows:

"Can We Believe the Bible?" "Prayer and Miracle in an Age of Science," "Christianity and Christian Science," "The Problem of Denominational Differences," "The Changing Order and the Eternal Gospel," "Science and Immortality."

Written questions relating to subjects treated are invited and will be answered in the last address.

Beginning October 19 and continuing on successive Sunday evenings Mr. Morrison will speak on the following topics:

"Tremendous Trifles," "The Novel," "The Daily Paper," "Commercialized Amusements," "Clothes," "Manners."

Vital verities: "God," "The Soul," "Character," "Destiny."

TACOMA NOTES.

Rev. C. B. Bjuge has resigned Elim's Church (Norwegian Congregational).

Rev. J. W. Carlson has resigned the Swedish Tabernacle to accept an important charge in Chicago.

Rev. H. B. Hendley, pastor of Plymouth Church, is away on a two months' visit with his wife in the Middle West. He will attend the National Council.

Rev. Robert H. Edmonds, of Olympia, is also in attendance at the Council.

Rev. W. Major Upcraft, of Long Branch, is back from China after a year's absence.

Mr. Charles Gaffney, of Plymouth Church, has been licensed to preach by the Tacoma Association and has charge of two suburban churches.

East Church begins a series of revival meetings next Sunday with Mr. Frank Lindgren, of Chicago, as evangelist.

Park Avenue is still without a pastor.

Pilgrim Church will celebrate its fiftieth anniversary Nov. 30th and the week following. Fourteen new members have been received this year so far, eight by confession.

Rev. Frank Dyer began his work with First Church Sept. 1st. His weekly calendar is unusual, as it seeks to reflect each week the ideals for which the church stands. A recent number announced four departments of work and their leaders, viz., Religious Education, Miss Helen Evans, Director, her duties consisting of the proper grading of the pupils in their work; Prof. W. C. Eells becomes Director or Finance, and will install the duplex envelope system, and do the work of a financial secretary; Mr. O. W. Baird becomes instructor in athletics, his first move being to enroll all the boys in the Sunday-school in the Y. M. C. A. as far as possible, a ten per cent reduction being made to boys who enroll from the Sunday-school. Mr. Frederick Wallis becomes Director of Music, and will begin at once to form a large chorus choir. Mr. Wallis has been elected Director of teh St. Cecilia Club of Tacoma, one of the most Director of the St. Cecilia Club of Tacoma, one of the most

Mr. Dyer will preach on four Sundays beginning Oct. 12th on "The Business of the Church in the Modern World," his sub-topics being, Maintaining in Spiritual Power the Public Worship of God; Cultivating Friendships Having Significance in Two Worlds; Reclaiming Those Who Through Heredity or Environment Have Become Wayward; Providing a Thorough-going Training for Life-long Service in the World. This series is Mr. Dyer's own answer to his own question: Should the Church have a platform as well as a creed?

The Congregational Brotherhood Council of Tacoma has been organized with Mayor W. W. Seymour as Chairman and Rev. E. C. Wheeler, as secretary. Meetings will be held three times a year, about Thanksgiving time, Washington's birthday, and on Patriot's Day, April 19th.

Rev. and Mrs. Frank Dyer entertained at luncheon Oct. 21st the members of the Executive Board of the Congregational Extension Society of Tacoma, and also the members of the Congregational Ministers' Meeting of Tacoma and Vicinity. A paper was read by the Rev. E. C. Wheeler on "Congregationalism in Tacoma in the Next Five Years." Consolidation of all the churches in the area served by the local transportation lines into one Congregational Church of Tacoma was urged, it being claimed that this is the true modern idea of the local church.

OREGON LETTER.

By George H. Himes.

Many Christians frequently become discouraged because of the apparent lack of interest in the Sunday-school, the church and the study of the Bible. And yet, aside from the consciousness that ought to be the experience of every Christian that is trying to be obedient to the Master's call that he is doing right, words of encouragement to some extent come from the most unexpected sources. Two instances of this kind occurred in the experience of your writer today. Two gentlemen in this city, both of whom are men of character as the world goes, and influential in business and social circles, expressed themselves in this wise, each in his own way, in substance:

"We do not go to church—have not been inside of a church for years—and do not expect to go. In some way, while we think we believe in the Bible, it does not appeal to us as we really wish it did. At the same time, we believe the Sunday school and church is doing a good work—a most important work—and we want our families, particularly our children, to grow up in the atmosphere of Christianity, as we regard the lessons taught in the Sunday school and church of great importance in the development of good citizenship."

Similar views are held by a good many people, and it is very strange that they cannot go a step further and be wholly reconciled to God, and thus in the setting of a good example before their families become most important factors in their upbuilding in all the qualities or attributes of Christian character.

Rev. Philip E. Bauer, formerly pastor of First Congregational Church of Salem, but chaplain of the State Penitentiary and the Oregon Industrial School for last three

each one sees how much he can save, and then we will chip years, recently tendered his resignation to take effect on Nov. 1st.

The third annual city and suburban rally of Congregational Christian Endeavorers passed into history last night. Over two hundred and fifty persons from fourteen churches, representing a membership of over four hundred and fifty, gathered at the Sunnyside church. There were over sixty-eight officers, committee chairmen, pastors and out-of-town delegates seated in the banquet room.

After prayer and singing greetings were extended by a representative of the State Union. As a feature of the roll-call the reports of the societies were given, most of them indicating healthy progress. Two societies reported twenty additions during the year—Park Place and Sunnyside. Prof. William M. Proctor brought greetings from Pacific University, and introduced the speaker of the evening, Dr. C. J. Bushnell, president of Pacific University, whose subject was "The Challenge of the Twentieth Century to Youth." After the reports of attendance at the rally were made up, Rev. Dr. Staub, of the Sunnyside church, presented silver loving cups to the presidents of the winning societies. Park Place won the cup for having the largest percent, 94.7, of its active membership present. The cup for the largest attendance went to the society of the Atkinson Memorial Church, it having forty-nine to answer roll-call.

One of the oldest members of the First Congregational Church of Salem, Mrs. Wealthy Little Waterous Craig, passed on to her reward on Oct. 10th. She was born in Genessee county, Michigan, on Nov. 9, 1834, came to Oregon in 1860, settling near a sister at Oregon City who came to Oregon in 1853. In September, 1861, she was married to D. W. Craig, a well known newspaper man of that time, and in 1863 removed to Salem. Mrs. Craig was an accomplished musician, a devout Christian, and an active church worker, particularly during the pastorates of Rev. O. Dickinson and Rev. P. S. Knight, and as well was an important factor in the social life of the communities in which she lived. Mrs. Craig was a home builder of the highest type, and a woman of unusual intellectual activity—a fitting companion of her devoted husband who is a remarkable classical scholar, although wholly self-taught, and now in his eighty-fourth year. In addition to her husband she leaves a son of middle age, and hosts of friends, to mourn her loss.

Portland, Oct. 19, 1913.

A GOLDEN WEDDING ANNIVERSARY.

There is a wide circle of acquaintances in California whom The Pacific reaches who will be interested to learn that on Sunday, October fifth, occurred the fiftieth wedding anniversary of Rev. Dr. and Mrs. James H. Harwood. Letters and telegrams of congratulation came from all over the country, from relatives, friends and churches, attesting to the esteem in which they are held, and to the influence for goor that they have always been. The joy of the occasion was over-shadowed by the sudden death, only the Sunday before, of their grandchild, Francis James Shults, aged one year and nine months—the first in the large family circle of seven children and nine grandchildren to go Home.

M. J. H.

The Home.

TEACHING CHILDREN TO SAVE AND TO SPEND WISELY.

Children's pennies, unless there has been careful instruction about the value and saving of money and the larger purchasing power of the "many nickles" after they have made 'a muckle," usually find a quick way to the sweety shop around the corner, or to the slot machine, or to the other catch-a-penny devices which present so great a lure to the wee capitalists of the copper.

It is nothing short of a crime, however, to let children have money without at the same time teaching them something about the best use and management of it. It breeds spendthrift tendencies and slipshod financial methods which are extremely difficult to overcome later on. A little resourcefulness, a little orginality, a little tact, are all that are necessary to lay the foundation of a system of home saving which children will find far more exciting and enjoyable than haphazard spending for odds and ends which leave nothing to show for the expenditure.

The mother of four boys was early confronted with the necessity for teaching them something about methods of finance. The father keeps a typical country store within a stone's throw of the house. The mother did not have the heart to refuse the first little child the constantly requested penny, but with the growth of the family the unceasing demand for pocket money threatened the income. She appealed to the father for assistance, but all that she received was a plain "Don't give to them." Her heart despaired, for she knew the tears and fretting which refusal would bring. Moreover she realized that such a course meant merely putting off until tomorrow a problem which had to be solved, and that the welfare of her boys demanded its immediate solution. But one afternoon she had an inspiration—she would make them earn their allowance! On the heels of that decision followed the determination to interest them in the game of making, saving and spending wisely.

She began by offering to pay for every chore that was done. A storm of eager response greeted her every request, and soon the spirit of doing something that one loved to do took up its abode in the house. The competition was so keen that all of the mother's sympathetic insight into the differing temperaments of the children was required to prevent clashes. One child waded through the dewy garden and picked the beans for mother; another gathered the corn; and they all took turns cutting the flowers. Almost all of the garden work was turned over to the boys while mother played the part of the interested onlooker, casually pointing out the whys and wherefores about vegetables, and finally mentioning incidentally how easily one could make money if only one had enough to sell.

Suddenly a gardening epidemic swept through the household. The boys did wish they could have a garden all their own.

"And why not?" the mother responded. "I will provide ground."

"And seeds and tools, too?" asked Paul, the ringleader.

The mother thought a moment. "I could," she said slowly, but it would take all of my egg money. Suppose

in and buy them together. Run in the house, Paul, and get me a paper and pencil. I want to figure up how much we can make."

And seated under an apple tree with the eager children around her, interrupting now and then with enthusiastic suggestions, she estimated the profits. "Oh, we shall have lots and lots of pennies and nickels," she cried at last. "Wouldn't it be splendid to have a little bank account like father's!"

Thus the scheme was laid and the mother kept up the children's enthusiasm until sowing time. She was never too busy to answer their questions, never too tired smilingly to allude to the harvest to come. And the children were happy, anxiously tending each little bed, watching closely each little plant.

The crop was just at the height of its yielding when the five months' term of school began. Orders were left at the store and the mother helped the boys to gather the vegetables in the cool dusk of the evening. The next morning the heaped-up baskets were deposited at the store and boys trudged off happily down the road on their way to school. The first year, in addition to a generous supply of spending money, each one realized enough to purchase a cherished toy or game and a neat little surplus left over. And better even than this, the boys had acquired a love of plants, mind and body had been developed and a taste for saving had taken root.

"But not all of us have gardens, or children who would take to gardening," said a mother of three girls when she heard the story of the boys. "And even if we got them started at anything they wouldn't keep it up."

"That is where the mother comes in," I returned. "She must consider the temperament and environment of the child, evolve some plan, and then feed the child's interest constantly."

"Too much trouble for me," she declared. "I prefer to give them an allowance and let it go at that."

The plan of giving a child an allowance is one that has many followers, but instances of its success among those who "let it go at that" are rare, for sympathetic direction is essential if the child is to realize the fundamental principles of good management. One of the most successful mothers I know confesses that the bugaboo of her motherhood was her daughter's allowance. The child seemed to resent having her know how the money was spent, and her slightest attempt at investigation was repulsed. Finally, in order to win her confidence, she consulted the child as to how the allowance which she herself received from her husband should be spent. In their little confidential chats the reticent barriers were soon swept away by perfect understanding, and they began planning together various schemes for saving This indirect way of presenting the advantages of good management did what no amount of preaching could have done.

Another mother's method of handling the allowance question was marked out in this way: One evening when the children were gathered happily around the fire eating nuts and popping corn she suddenly announced her intention of increasing their allowance 10 cents a week At the end of three months a cash prize was to be awarded to the one who could tell the fate of each penny, and to the one who was voted to be the best manager. The children's delight knew no bounds and straightway heated discussions arose as to the best way to handle money, while the mother pretending to be deeply absorbed in a book, let no word escape her. When appealed to for advice, she would hesitate doubtfully and consult another, until finally by mutual criticism and suggestions each child had decided on a course of action.

At the end of three months the mother mailed the children individual notices that the meeting was to be held at a certain hour. Long before the appointed time the little assembly was complete, the mother appearing with two mysterious looking envelopes in her hand. The meeting was called to order, slips of paper and pencils were passed about for making notations and for voting, and each one told his story. Notes were taken and the prize for superior management given to little Peter, who had succeeded in persuading father to sell to him at a reasonable figure, on terms of weekly payments, the new red calf, which would undoubtedly bring $30 or $40 in three years. The prize for the one who could account for each penny was divided evenly and the meeting was given over to discussion and plans.

Many mothers excuse their neglect in teaching their sons and daughters the fundamental principles of saving and of spending wisely on the grounds of lack of time, but a day invested when the child is young and his nature easily molded will save months later on. Two girls whose mothers differed widely on this point were sent to college at tremendous sacrifice. The girl who was experienced in the skillful handling of pennies easily adapted her limited income to the necessary expenses, while the girl whose mother had always been too busy to direct the disposal of her stinted allowance threw money to the four winds, the little mother at home toiling day in and day out, denying herself not only rest but comforts, to meet the increasing requests for money. The girl was not bad at heart, but simply a Topsy in the practical world of dollars and cents, struggling against lack of training in the principles of economy.

"But why put old heads on young shoulders?" another woman asks. "They will have responsibilities soon enough."

True, each child will be called upon in due season to become a burden bearer; therefore it is for the mother, conscious of the trials that await her child, to forearm her by teaching her to think for herself, to be self-reliant and resourceful in the disposition of the pennies. To do this it is not necessary to rob youth of any of its innocent joys, or to shorten one whit the glowing period of its springtime. Each lesson should be so presented that it will be absorbed unconsciously by the eager, responsve mind of the child, and will appeal to the normal spirit of play, of recreation, of activity.

"What do you regard as the most important lesson your mother ever taught you?" I asked a successful man of 40.

"The value of a dollar," he answered without hesitation. "It was a night just like this, calm and still and cold. I sat at her feet gazing into the fire and begging for a story. She read me the story of a little shaver who pinned all of his hopes in a wheelbarrow, and scraped and saved until he had money enough to buy one, and with it he trudged away on the road to a tremendous fortune. 'You see, dear,' she explained, 'a nickel wouldn't have bought much, but when he saved each one there grew a big sum and he was able to do a big thing.' There was no preaching, no hoping that I would do likewise. But I never forgot that incident—it has shaped my whole life."—Beatrice Hill, in The Continent.

For The Children.

THE LITTLE STREETS.

"To-morrow I'll do it," says Bennie.
"I will by and by," says Seth,
"Not now—pretty soon," says Jennie.
"In a minute," says little Beth.

O dear little people, remember
That, true as the stars in the sky,
The little streets of To-morrow,
Pretty-Soon, and By-and-By

Lead, one and all,
As straight, they say,
As the King's Highway,
To the city of Not-at-all.

—Annie Donnell.

SUSAN'S SEVENTH BIRTHDAY.

Susan felt very grown up indeed. She had said a loving farewell to her doll the evening before. And precious rag Julia now lay at the bottom of the drawer. In the afternoon Susan was allowed to put on her second-best dress. It was a muslin, with blue rosebuds on it. She knew also that there was a frosted cake for supper in honor of the day, and all the afternoon was a holiday. Yet little Susan felt that one more thing was needed to fill her cup of joy.

"Mother," she said, hesitingly, as she lingered at the door.

"Yes, Susan,' said mother, briskly.

"When Adeline had a birthday she had a penny a bright new one, and she has it yet in her little box with the red top."

"Indeed," said mother. "Susan, I hope you are not growing greedy. When I was a little girl there was no notice taken of my birthday at all. Perhaps my mother kissed me in the morning, and hoped that as I was older I would be better. I think you are having a very nice birthday with your half holiday."

"Oh, yes, mother!" said Susan.

But at this point Uncle Edward, who was visiting them, looked up with a smile. "Here is a penny for your birthday, Niece Susan," he said.

Susan took it with thanks to this splendid uncle, who seemed like a fairy prince to her. Did he not tell her wonderful stories of strange lands, and he had brought gifts for everyone.

The penny was bright and new, and much larger than the pennies that are given to little folks nowadays. She went out in the front yard to enjoy her treasure. She laid it in her handkerchief, and watched the shine where the sun shone on it. She rolled it slowly across the stone step, and tossed it up in the air. But one thing she never thought of doing, and that was spending it. After a while she went out of the gate, and walked up and down on the wooden sidewalk before the house. And here the misfortune occurred. As she was changing the coin from one hand to the other, it slipped down, and rolled into a crack in the sidewalk. It was quite gone. Susan could not even see it when she peeped through the crack. Of course, at seven, one must not cry like a baby, but, in spite of Susan's brave reflections, the tears gathered and rolled down her cheeks. She had never had a penny before; and this was such a fine, shiny one, and a birthday gift besides.

Just at this moment the boy next door came along. Susan was sure he was a horrid boy because he had laughed and called her a coward when she ran from his dog. She would have gone into her own yard if she had seen him in time.

"Hullo," he said, "what are you crying for?"

"I'm not crying," she explained, with dignity. "I'm seven years old. But I lost my birthday penny, and the tears came."

"That's too bad," said the boy. "Where'd you lose it?"

Susan pointed to the place.

"Oh, I can get that. You just wait a minute."

He ran home, and was back very quickly with a stout stick to pry up the board, and a hammer to pound it down again. Susan watched him, fascinated. He wasn't a horrid boy at all. He must be quite a good boy to take so much trouble for a little girl. His dog came and sniffed at her heels, and she never said a word. Perhaps he wasn't a horrid dog either. The board was up in a moment, and there lay the shiny penny.

"Oh, thank you, boy," she cried. "My uncle gave it to me for a present on my birthday, and it was dreadful to lose it."

"I should think so," said the boy. Then he wrinkled up his nose in a big smile. "I've got a present for you too," he said. And he took out of his pocket two little peach-stone baskets that he had cut with his knife. There could be no question that Susan was glad to get them. She had often looked longingly at the girls who had brothers to make them little trinkets. When she had thanked the boy again she ran up the walk.

That afternoon, when mother was cutting the frosted cake for supper, Susan asked if she might have a piece. Then she told her mother about the lost penny, and mother smiled, and cut a very large piece of cake. Susan carried it out to the fence and called the boy, who was splitting kindling wood in the back yard.

"It's my birthday cake," she said, "and I don't think you are horrid any more.'

It was a fine, plummy cake, and the boy eyed it appreciatively. "I don't think you're much afraid for a girl," he said.—Christian Standard.

LIQUOR AND PUBLIC HEALTH.

The State Board of Health of North Carolina, Dr. W. S. Rankin, secretary, has issued a bulletin on the above subject. In his report Dr. Rankin reviews the work of Statistician Edward Bunnell Phelps on "Mortality of Alcohol," recently published in New York, and agrees with him in his conclusions, as follows:

Liquor is to blame for one out of 12 adult deaths.

Liquor is to blame for twice as many deaths a year as are caused by typhoid fever.

Liquor is to blame for more deaths in four years than were destroyed in the action in the four years of the Civil War.

The liquor traffic, according to those two scientists, is equivalent to a perpetual civil war.

Only the giving are the living.

HOW TO KEEP YOUNG.

Learn not to worry, not to be depressed, and you will be surprised how much younger you will look.

Contentment will help everyone to be better in health and, therefore, to be better looking.

Of course, this is a rule which one finds most difficult to follow, for few people in this world are without worries and anxieties of some kind. But the thing to remember is that we must not brood over our troubles.

Have you ever noticed that those who really have the hard knocks in life, and have the most to bear in the way of physical or mental suffering, are often the most cheerful and the most plucky?

It is the unhealthy, morbid brooding over petty disappointments, difficulties, petty disappointments, difficulties, or small illnesses that injure us most. Some people get into the habit of worry and in so doing spoil the lives of those around them, and warp their own.

By constant worry the power of self-control is lost. The ability to be cheerful, courageous, and sometimes even interesting, is gradually undermined. Eventually this affects the health, the appetite is banished and the digestion and probably the heart affected. The unhappiness shows in the face. Lines appear between the eyes; the eyes look dull, and the skin unhealthy and probably wrinkled.

Worry sucks the vitality from not only the one who gives into it, but from all who are near.

Learn, therefore, to face life bravely, and above all don't make trouble out of small or imaginary ills.—Exchange.

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